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The Christian Socialist

The Golden Rule Against the Rule of Gold

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Was Abraham Lincoln a Socialist?

The great emancipator of the black slave was not a defender of white slavery. Rightly understood Lincoln would have been found to be an abolitionist of the most thoroughgoing kind.

Was Lincoln a Socialist? In heart and character he was, though he had no chance to come out and openly fight for the industrial slave who has been in bondage these many centuries.

That the progressive nature of Lincoln would soon have led him out into the open is not a matter of doubt. It was this that the slave drivers saw and that the owners of white slaves knew.

It is refreshing to get one of the bright bits of Lincoln's fertile brain, and we believe the general influence of the great American statesman will be far reaching through his utterances.

Here is a brief quotation from him, which quite definitely shows where he stood:

> **"In the early days of our race the Almighty said to the first of our race, 'In the sweat of thy face shalt thou eat bread,' and since then, if we except the light and the air of heaven, no good thing has been or can be enjoyed by us without having first cost labor. And, inasmuch as most good things are produced by labor, it follows that all such things of right belong to those whose labor has produced them. But it has so happened, in all ages of the world, that some have labored and others have without labor enjoyed a large proportion of the fruits. This is wrong, and should not continue. To secure to each laborer the whole product of his labor, or as nearly as possible, is a worthy object of any good government."**

Notable Comment

Dr. Jenkin Lloyd Jones, of the Lincoln Center, Chicago, editor of Unity, and one of the greatest thinkers and lecturers of this country, has the following to say about the Socialist movement in the last issue of Unity:

"The Christian Socialist movement in Chicago, under the leadership of E. E. Carr, J. O. Bentall and Oscar F. Donaldson, have, in connection with the publication of the above title, inaugurated what they call a 'Fellowship Center' in the Masonic Temple at which on every Sunday afternoon regular church services are maintained. It is not the ambition of these brethren to establish a new denomination, but rather to promote an interdenominational propaganda that will influence all the churches and eventually become a part of the ministry of all churches. It is worthy of comment that with the widespread complaint of the decline of devotion and spiritual fervor in the denominational churches of the land, the obvious hesitancy of young men and women to enter into the work of the sectarian ministry as evidenced by the widely advertised poverty of the theological schools of the country in student material, there is a growing devoutness, a consecration to ideas, a true enthusiasm, a God-within spirit, manifested by those who champion the civic reforms of the day. The old fire of the camp-meeting and the prayer circle must be sought for to-day in the higher phases of the liberal movement,—the single tax, Socialist,—and similar movements committed to social betterment, civic purity, and the enriching of the common life, the true commonwealth of to-day. Whatever Socialism may be or do in the realm of practical politics and moral adjustment or readjustment (and time alone will discover this outcome), that on its spiritual side it reaches the impressiveness of a religious faith, the potency that comes from a sense of the divine, a passion for justice, no candid student of the movement can doubt. We will watch with interest the undertaking of these consecrated brethren and will rejoice in their effort to fulfill their motto,—'The Golden Rule against the Rule of Gold.'"

Manliness in Love

BY CHARLES HOWARD FITCH.

I had business occasion to visit the works of an immensely wealthy manufacturing corporation in Chicago. Money making devices were there, but everything relating to the lives of the men employed was barren, sterile, cheap and nasty, suggesting the prison and the barracks. I had a talk with a superintendent in his mean little office, where he was employed to drive labor and squeeze money out of it for capitalists a thousand miles away. He complained bitterly of the men, their strikes, ingratitude, unreliability and stupidity. But I stopped him in these complaints by the point-blank question: "Do you love your men?" His answer accompanied by an expression of wearisome disgust was one deep guttural word: "Hell." He looked fairly sick with morbid execration, like a stung spider, retreating to the corner of his web.

The circumstances led me to think what the reasons are that love is so generally considered unmanly, weak, soft and unpractical by the meaner kind of men. Why did the man cry out "Hell" like one possessed of the devil, at the suggestion of love. He saw that he could not love the men without being just to them, without making men of those whom he was treating as brutes. It was the touchstone. I do not wonder that manliness recoils from the love which is shamed by subjection to vanity and injustice. But love which is not ill fame, that which the poet has defined as the "strong son of God," cannot approach a man without commencing the work of casting out the devils of pride and injustice. This done, with all the consecration which it entails, and loving manliness is incarnate as the strong son of God, and triumphant Socialism as such love in multiple.

People Right at Heart

Prof. Hadley, of Yale College, said that he believed more than one-half of the American people were Socialists at heart. We believe that we are nearly all Socialists at heart—the exception can be only the degenerate. The natural man unqualifiedly hates injustice; ever quick to help in distress, anxious and willing that his neighbors shall be comfortable and happy if he can enjoy equal comforts. The Socialist spirit stands for good will, peace and prosperity for all mankind. The reason why we do not see this good will generally manifested is because of the present barbarous, inhuman competitive system, which compels men to prey upon each other rather than help one another, unavoidably resulting in strife between man and man and between groups or nations of men, inducing war, fraud, robbery, oppression, poverty and crime, results abnormal, inhuman. Change the system and these results will disappear.—Ex.

We do a great many things under the capitalist system, not because we like to do them, but because we must "make a living." It takes some time to fully understand the meaning of Socialism, but time acquired in gaining knowledge of the subject is well spent. You should not condemn Socialism before finding out what it stands for. You might be condemning something WHICH IS TO YOUR OWN BENEFIT!—Hoboken Review.

Rev. W. D. P. Bliss, the foremost Christian Socialist writer in the Protestant Episcopal Church of America, has sent an excellent article for our special edition on "The Creed of a Socialist." This, with all the other good things for one cent a copy in bundles of ten or more. Order now, so we will know how many to print.

THE FOLL [redacted] MATERIALISM

(A Review of D 's Philosophy, Published by Kerr & Co., Kinzie St., Chicago)

By Rev. Edward Ellis Carr

So much space is here given to the discussion of Joseph Deitzgen's work and its echo by his son Eugene, not because they are great philosophers, nor, with respect to their peculiar views, at all correct; but because some worthy comrades think they are, and because the debate between materialism and theism very naturally warms up with every new revolutionary movement. The attempt to foist the hopeless philosophy of atheism upon the Socialist movement, however, is foredoomed to the same failure it has always suffered.

The introductory chapter contains a charming biography of the elder Deitzgen, by his son Eugene, which gives rare delight, alloyed only by the story of the father's strange sympathy with the anarchists and of his untimely death.

A large, strong, beautiful body like Joseph Deitzgen's should not succumb at the age of fifty-nine, unless overworked. If he was in the habit of drinking a bottle of wine before dinner, eating a hearty meal, spending a half-hour over the coffee cups and finishing with cigars, it is not strange that, soon after, in the midst of an animated conversation, he should suddenly perish "with a look of consternation on his face"; unlike the early Methodists, who, at least, "died well."

The essay on "The Proletarian Method," by Eugene, is interesting as a revelation of the materialist's method, but very disappointing from the viewpoint of science and philosophy.

"Feuerbach," says he, "demonstrated that men and human existence were not created by god (spirit, consciousness) but that man created god after his own image."

What an interesting and wonderful "demonstration," or what remarkable looseness of language! Strange that so great a *demonstrator* should be so little regarded by scientists generally and that his "demonstration" should convince so few! While the world generally walks on with the faith of God in its heart not having yet *learned* that Feuerbach has utterly obliterated that

"Concentral Sun by which suns gleam."

To be sure, the light of a distant star will continue to flood the earth for thousands of years after the star has gone out;—and also, to be sure, no mortal can know that the star has been quenched until its light ceases; therefore, Feuerbach and the Deitzgens notwithstanding, we will continue to walk joyfully on in the ineffable light of God.

"How is it," inquires Eugene, "that a proletarian arrives more easily at a consistent monistic method of thought and at a clearer understanding of cosmic relations?" The only correct answer to that is that *he does not*, if materialist monism is meant; for your proletarian is not an atheist. And again he does not, unless your proletarian includes the despised "intellectual." The slowness of the proletarian to "arrive" is the one difficulty in the way of Socialism.

Miraculousness of Nature

When he ignores his pet dogma of dirt and talks plain economics, Eugene argues well for the social interrelation and sure development of man, and produces some good Marxian paragraphs.

But when he leaves the safe, smooth road of Marxian economics and plunges into the vast field of theology he gets hopelessly lost. The difference between the old, artificial idea of God and the later natural idea of Him as the Soul of the Cosmos—"immanent, but not identical; transcendent, but not external"—seems never to have entered the mind of either of the Deitzgens.

Eugene says: *"The universe has all the attributes of divinity* without its dualism, without the faith that would believe in a supernatural mind and a supernatural world apart from the natural mind and the natural world." To which we must reply, a *superhuman* mind need not be *supernatural.* The limits of the "natural" can never be reached by the microscope nor the telescope, nor compassed by the materialist philosophy. God, though incomprehensible to finite mind, is as "natural" as man. We are His offspring.

He remarks further: "The universal miraculous is natural for the entire cosmos. However, as a cosmic member associated with other cosmic members, and compared to the cosmos as a whole, the mind is limited to space and time and perishable. Only the cosmos as a whole remains unalterable and stable in spite of the eternal transformation of its parts."

Here are two good thoughts, the naturalness of the universally miraculous, and the changelessness of the cosmos as a whole. Here our author approaches closely in thought to "Him in Whom we live and move and have our being."

The attempt to account for the universal Cosmos without universal consciousness will forever fall short.

And what if the mind of man is capable, *as millions profess to experience,* of conscious knowledge of and kinship to the Universal Consciousness,—must it then perish?

If Eugene is, as he says, seeking an explanation of the world "satisfying to both mind and heart," he will need to go deeper into the mystery of the cosmos itself. But he says: "We know, thanks to our understanding of the interrelations of mind, that the law of causality is necessary to the human mind merely as one of its forms of explanation, and applies indeed to all concrete phenomena of the universe, but not to the universe itself, because the latter is its own cause and effect, without beginning or end, in short, the absolute." A vain attempt to dodge the main issue between theism and atheism by waiving aside *the principal necessity* for the law of causation. How ridiculous to insist that we need an explanation of "concrete phenomena" and not of the universal world-order!

Yet, he confesses, "We agree to the natural unknowableness of the known final cause of all things. But this natural miraculousness does not apply to the cosmic final cause alone, but also to every one of its phenomena, which are likewise inexhaustible," that is, of fathomless mystery to the human mind. And now, having admitted that he is as ignorant of the real nature and cause of "concrete phenomena" as of the nature and final cause of the whole cosmos, he places himself completely aside from his main dogma of materialist monism and confesses it a sheer assumption.

And when he says, "It must be emphasized that this (inexhaustible mystery of concrete phenomena and the cosmos) is *merely a trivial* and natural miraculousness which is founded in the nature of our understanding," he passes entirely beyond the limits of sane philosophical consideration. After this it is useless for him to say: "The religious feeling of infinity and need of a unifying principle are satisfied by the understanding of the organic universe." It will require a better understanding than he dare claim to satisfy any thoughtful mind or hungry soul.

Yet he calls this "The science of understanding;"—*science*, mark you, which he declares displaces "speculative philosophy!"

The one thing that the philosophic materialist most needs is a common school dictionary to show him the real meaning of the word science. He seems to think it means merely dogmatic declarations of his own wild, unsatisfying, unprovable opinions. What he lacks in knowledge he strives to make up in emphasis.

What Is Matter?

The elder Deitzgen makes many good points and some characteristic errors in his essay on Scientific Socialism. He expresses the law of economic determinism much better than Eugene:

"By granting that society is dominated by material interests we do not deny the power of the ideals of the heart, mind, science and art. For we have no more to deal with the absolute antithesis between idealism and materialism, but with their higher synthesis which has been found in the knowledge that the ideal depends on the material, that divine justice and liberty depend upon the production and distribution of earthly goods. In the wide range of human needs the bodily ones are most indispensable; our physical needs must first be satisfied before we are able even to think of our mental ones, and those of the heart, eye and ear. The same holds good in the life of nations and parties. Their abstract conceptions depend on the way they make their living."

"Of course the defenders of Christianity strongly object to those views," continues Joseph, again revealing his ignorance of Christianity. The objections of Christianity to Deitzgen's brand of Socialism has never been on account of the doctrine of economic determinism, which fits in perfectly with the Christian philosophy of progress, as Strobell so clearly shows in his "Christian View of Socialism."

"Philosophy, the daughter of religion, naturally inherited a good deal of her mother's blood," says Joseph. "She needed ages to generate the anti-religious, scientific result, the apodictically safe proposition that the world is not the attribute of spirit, but, on the contrary, that spirit, thought, idea is only one of the attributes of matter."

It *may* be true that "the brain secretes thought as the stomach secretes gastric juice," though the method is so vastly different that the comparison is under immeasurable suspicion; but *mind* employs both brain and thought, and *life* uses both stomach and juice, and who dares assume to proclaim the mystery of life and mind?

Dr. Teichmann, whose scholarship transcends that of the Deitzgens without measure, declares that we can only explain one natural phenomenon by others, each of which is as mysterious as the first. That life and mind are wholly inexplicable on principles of empirical science, and that the dicta of philosophy, like those of religion, *rest finally upon belief alone.* (Life and Death. Kerr & Co. 50c.)

Finite mind is, in some measure, the product of matter, but becomes itself a creator on the finite plane and thus necessarily conceives of Mind as maker and sustainer of the cosmos.

And, begging the question of cosmic cause, the materialist also conveniently ignores the basic question, What is Matter? The microscopic search for the absolute atom reveals minute systems of worlds in whirling motion, but no ultimate particle. Some say that the final point is not matter at all, as we understand matter to be tangible, but a *center of force, a minute motion-vortex;* and Alfred Russell Wallace—great scientist, great socialist, great spiritualist—says *"All force is Will-force."*

And we will not permit our audacious, dogmatic materialist speculator to tarry at the convenient tavern of "concrete phenomena," even though he is forced to admit that phenomena are as inexhaustibly mysterious as the cosmos! He must be driven to the last retreat where questions of *the actual constitution, qualities* and *forces of matter, the source of natural law, of life, of mind, of the hunger for God and the ceaseless demand for immortality,* expose the utter absurdity of his unscientific assumptions.

Oh, science, what *follies* are committed in thy name!

"A Bargain"

"Scoffer, you cry 'Where is your "other world,"
  Your fabled heaven in far eternities?'
Well said; but first, before your lip is curled,
  Tell (*'tis a little thing*) where *this* world is!"

The Religion of Socialism

When Joseph Deitzgen misnames our glorious revolutionary movement *"the anti-religious social-democracy,"* he merely parades his own ignorance and egotism.

Admitting that "faith and science both pursue the same end, the salvation of mankind," he says: "The teachings of Socialism contain the germs of a new religion. * * * From all other earthly knowledge Socialism is distinguished by its religious form, by its fervid appeal to the heart and soul of man. Generally speaking the object of religion is to save the suffering soul from the gloom and misery of earthly life. * * * The gospel of to-day promises to save us from misery in a real and palpable way. * * * All of us desire, the people want to become sons of God."

This does not agree with his "anti-religious social democracy," but it is too much to expect consistency of him, and it shows that he holds some glimmer of the truth. I should say, not that we are to have a new religion, but that the old religion is at last to find a proper and adequate expression, the glorious old ideal to become practical.

"According to the old revelation the law was the primary, the supreme, the eternal, and man the secondary element. According to the new revelation man is the primary, the supreme, the eternal, and the law the secondary, temporary and transitory element. We do not live for the sake of the law, but, on the contrary, the law exists for our sake, to serve us, and to be modified according to our needs. The old gospel required of us patience and submission; the new gospel requires of us activity and energy. In place of grace it puts conscious work."

It is cheering to note in the above that he recognizes, however inconsistent with his clod philosophy, that man is on the earth the "primary, supreme and eternal" *object and beneficiary* of law. He is wholly mistaken in the assumption that religion regards law as primary and man as secondary. *"All things are for your sakes,"* cries Paul;—whether it be civil, ecclesiastical or natural law. Also "the new gospel" requires no less "patience and submission" and no more "energy and activity" than the old. Always recognizing "the tyranny of nature" (or nature's God) which, says Deitzgen, "gave religion predominant influence over the soul of man," and which no sane man can deny, the religious man has always realized his own responsibility in the battle and toil of life. It is this "tyranny of nature" that gives us our doctrine of economic determinism and the world-wide Socialist movement.

Recognizing the social advantage of the Lutheran reformation, Joseph wisely says:

"All religions have this in common, that they strive for the salvation of suffering humanity and to lead it up to the good, the beautiful, the righteous, the divine."

And the best he or any one else can say of Socialism is that it strives to do the same, therefore

Socialism and religion are, and from the very nature of the case must be, allies and not enemies.

The Hope of Temporal Relief

"What authorizes people to believe in salvation from the long ages of torture—nay, not only to believe in, but to see it, is *the fairy-like productive power: the prodigious fertility of human labor"* by machine-production. *"This wealth, in all its palpable reality, is the solid foundation of the hope of social-democracy."*

All of which is true, thank God, but does not justify the slur at religion as too "other-worldly." If the materialist will read the Old Testament and mark its fierce condemnation of land-grabbing, profit and interest, and note the *temporal character* of the promises to *nations* that do right; read on through the New Testament, noting the *temporal regime* of righteousness, peace and plenty which Jesus proclaimed and which the Apostles set up in the form of *industrial communism* wherein *"neither was there any among them that lacked,"*—a condition of which no modern state or church can boast,—and then sketch through the Ante-Nicene Fathers and see how they taught and enforced communistic production and distribution for three hundred years, he will get rid of the idea that religion is concerned only with future blessings in heaven.

Being unable, for lack of the ballot and machinery, to free themselves from the slavery, robbery and want imposed upon them by Rome, like the fleeing reptiles of old, the dreams of the early Christians naturally took wings and reveled in a world above, "where the wicked cease from troubling and the weary are at rest." But, however glorious the flight of the lark and however sweet his song, the highest form of life does not flee to the upper refuge. It plants its feet upon the earth, fights, toils, endures and develops until it "subdues the earth," according to the Edenic command, and makes its highest ideals practical.

The largest hope of scientific Socialism is that, having the ballot and the machinery which the early Christians lacked, we will now be able to fulfill the glorious ideal of human brotherhood, peace and plenty, which came to perfection on the hills of Palestine two thousand years ago!

Misconception of Religion

It is a sinful waste of time, language and fire for Joseph Deitzgen to ridicule and slander religion which, he admits, gave us both science and philosophy and strives to save human life from brutality and suffering and to make it divine. And it is vastly significant that the materialist, after railing at religion, is compelled to propose "a new religion," which, at its best, is nothing but the earth-side of the old.

Their first error consists in the failure to distinguish between religion itself and the shifting dogmas and institutions of religious men, which, from the very nature of the case, must change with the growth of mind. Does any scientist doubt the reality and value of *life* because it has changed its form a billion times and struggled up through grotesque shapes to the human, and is still climbing on?

It is "convenient" in polemics to obscure vast values by undue attention to specific, comparatively insignificant defects, but it is neither honest nor wise. Religion is developing, like science and philosophy, her twin children, and casting off her old forms, like life itself, and going on to perfection as rapidly as "the tyranny of nature," (the laws of evolution) allows. And the glorious ideal of Jesus is but a scientific forecast of the blest realization soon to come under Socialism.

The materialist does not seem to have a correct idea of modern religious thought. He seeks to bind us with the grave-clothes of dead ages. But if we apply his own tactics and blame him with the "scientific" blunders of five hundred years ago, he vigorously (and justly) objects. The theist studies ancient and modern science and philosophy as thoroughly as the materialist, and more broadly, since he includes the facts of psychology, without which, as Dr. Teichmann well says, there can be no explanation of nature satisfactory to mind and heart. He knows all that the materialist knows, and more, which enables him to parry the feeble thrusts of his presumptuous opponent and pierce the vitals of his false philosophy through his partial, insufficient armor.

The blatant statement, which Deitzgen makes on no better authority than his own audacity, that "*the spirit of man is the highest spiritual being*" in the universe, is as *silly* as if a fish should proclaim itself the highest possible form of life and its watery world the rarest known to any intelligence, because, forsooth, (and a good enough reason for a *Sucker*,) *it knows no better*.

"The world can not exist without morality and order," he admits. "A doctrine which swayed nations and continents for centuries has surely its historic significance. * * * The good which Christianity contains, as, for instance, mortifying the flesh as a means against unmarried lust, and brotherhood of man against national jealousies, are readily accepted by social-democracy." And he gives the early Christian movement credit for establishing the priceless monogamous home in the midst of Pagan vice; but, on the whole, he greatly misunderstands, and, therefore, often misrepresents Christianity.

He says: "The beautiful world of reality the Christian has painted black; its glories are but temptations of the devil; its labor a curse; its love a sinful lust; the flesh a weariness to the spirit; the body a wretched carcass." Of course this is absurdly false, as every Christian scholar knows. The bloody glory of war and the silly pomp of tinsel vanity are condemned, but not the real glory of earth. And if love is lust, how comes it that the Christians established and sacredly maintained the precious monogamous marriage bed?

He does not deny that "modern Christians brave the storm and face danger, actively striving to remove calamity," but insists that when so doing they prove "their defection from Christianity," which he conceives of as weakly submissive and blindly credulous! "The essence of Christianity," says he, "is abstemiousness on earth and sweet peas in heaven."

Doubtless Deitzgen would be alive to-day on earth had he been more abstemious. Temperance is a virtue none too common. But remember that among the early Christians "Neither was there any of them that lacked."

The Basis of Religion

The greatest folly of materialism is to ignore the absolute scientific basis of religion, which is threefold, viz.,

The cosmos, experience and utility—all fully in the realm of fact.

The materialist may cling to his little "concrete phenomena," (not one of which can he fairly explain!) with all the tenacity of the trembling, screaming eaglet to the narrow crag; but, no matter how he flutters and screeches, we shall push him off till he learns to soar with joy in the rare, inspiring medium of cosmic cause.

The Thing that makes and enforces natural law, with an intelligence and will infinitely transcending the human, that breeds life, kindles mind, breathes love and inspires immortal hope, —call It Force, Existence, Intelligence, Omnipresent Activity, Universal Being, Love, Jehova, Jove or Lord,"—that is our God. Without such a Consciousness the cosmos could never have been, it would lapse back into "Chaos and Old Night."

The materialist may shy at Cosmic Cause like an ill-trained colt; he may unscientifically ignore the self-evident meaning of natural law; he may blind his eyes with the un-philosophic dust he raises; he may deny the testimony of experience; he may close his eyes to the beneficent works of religion; but he can never thus satisfy his own heart and mind, much less the heart and mind of humanity. For still, to "the man whose eyes are open,"

"The heavens declare the glory of God and the firmament showeth his handiwork;" still

"Earth's crammed with heaven
And every common bush
Afire with God!
But only he who sees takes off his shoes."

And millions of men have the experience of God in their hearts.

Not only the unlearned, but the most scholarly are daily touching the deepest wells of life, whose sweet, mystic, refreshing waters are constantly "springing up into everlasting life." As well tell them there is no sun, no moon, no stars, no earth, no human life, as to repeat to them the old fool's tale, "there is no God." They "have meat to eat that (materialism) knows not of."

Their spiritual life is known to themselves—and to God. Their experiences are facts, which cannot be denied, as scientific as the rocks.

The utility of religion can hardly be denied by one who calmly states that it gave to the world both science and philosophy; who recognizes its courage, self-sacrifice and activity to relieve suffering; who must admit that schools, hospitals, asylums and rescue work of all kinds were established by it; who credit it with originating the home where love's holy trinity—father, mother, child—bask in purity, safety and joy; and who must know that earth's grandest dream of human brotherhood, peace and plenty was painted, ages ago, in the minds of religious devotees.

The cosmos, experience of God and the practical utility of religion, are the main reasons why materialism has never yet been able to capture a single tribe or nation in its age-long war against religion. It will fare no better now.

Theory of Cognition

In his strange "Excursion into the Domain of Epistemology" Deitzgen developes a "theory of cognition" whose shallow channel is mostly filled with froth. Begging the whole question of proof (a matter quite trivial to a materialist) he declares mind to be the product of brain alone and says: "The clear knowledge of how thoughts are being produced puts us on a coign of vantage which makes us independent of God, books and men."

Yet even after their bombastic folly he humbly states of mind: "It is probably not a chemical element which can be produced in a pure state."

Alas, for his boasted "independence of God, books and men!" "What's the use" of *a material mind* if we are not to have it reduced to a fluid state and sold, like liquid air, for so much a gallon?

"But," he cheerfully exclaims, "why should everything be chemical?"

Why, indeed! But what has become of "the clear knowledge of how thoughts are being produced," if he does not "know" whether mind is *spiritual*, as the theist says, or "*wholly chemical,*" as the materialist must believe?

Even after this slight manifestation of scientific humility and sanity he presumes to declare: "Our materialism is distinguished by its special knowledge of the *common nature* of mind and matter." And he can not even say whether mind is spiritual or chemical! If he had said *common origin* of mind and matter, he would have come close to the truth.

"The materialist theory of knowledge amounts, then, to this statement, that the human organ of cognition (the brain) radiates no *metaphysical* light, but is a piece of Nature which pictures other pieces of Nature whose essence is *explained* when we describe it and bring it in connection with the whole Universe as the one Reality and Unity."

So, after all, as we have before intimated, "the materialist theory of knowledge" rests on no true scientific basis, but "amounts, then," to a mere "statement." And when the mysteries of the universe and mind have been thus "explained," what more can we ask—of a materialist?

He seems to catch an occasional glimmer of the great truth of Universal Consciousness, though he so often denies it, for he says: "It is the substantial force of the Universe which has brought about the things that are, and all that the human mind can do is to form a picture of its gradual, *consistent* and *rational* working."

"Consistent and rational working" inevitably suggests Cosmic Intelligence—God?

This too long discussion shall end here with a statement of the author which is much wiser and more far-reaching than he seems to realize: "THE LIVING UNIVERSE IS INCARNATE TRUTH."

The Church Lends a Hand

One of the most surprising incidents of our recent experience in the struggle for Socialism in Milwaukee is the friendliness and actual assistance that has been rendered to the Socialist movement by some of our church people.

Not long ago, the Ministers' Association of the Congregational churches asked Comrade Thompson to speak before them on the subject of Socialism and Christianity. Comrade Thompson reports that he was received with the utmost cordiality and that an entirely new attitude has been assumed by the ministers. Many of them confess that they are convinced that the Socialists are absolutely right in every one of the measures which they have so far presented.

As a result of this conference, Comrade Thompson was invited to speak at the regular Sunday service of the Plymouth Congregational Church by its pastor, Rev. Judson Titsworth. Here again the same cordial and sympathetic reception was given and the evening collection, which amounted to $6.59, was turned over as a contribution to the cause of Socialism.

Verily, how things have changed!

Just imagine how strange it seems to see on the list of contributors to the Social-Democratic campaign fund the words—"Plymouth Congregational Church, $6.59."

Surely a new era is opening. Many followers of the "Carpenter of Nazareth" are realizing the meaning of the modern working class movement.

In addition to the above, the pastor of the English Lutheran Church, the Rev. Stearns, and the pastor of the German Lutheran Church, on the North Side, are both preparing papers on the subject of Socialism to be presented to their respective ministerial associations. The significant point about their work is the fact that in getting information which they will embody in these papers they have come directly to headquarters. Instead of giving their hearers the crude misrepresentation which the enemies of Socialism foist upon the people, these men have actually been reading our own literature and consulting our own men.—Social Democratic Herald.

You need not be surprised, Comrades. Treat the church with the respect it deserves, and go and ask in a fair and manly way for the pulpit and you will not need to pay so much hall rent.

The word "comrade" implies service together for a common cause. Are you a real comrade?

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Mr. George H. Strobell	Newark, New Jersey
Mr. Rufus W. Weeks	New York City
Rev. Paul H. Castle	Central Park, Montana
Rev. J. Stitt Wilson	Berkeley, California
Rev. W. B. Gallaher	Danville, Illinois
Rev. Carl D. Thompson	Milwaukee, Wisconsin

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God's Temple

I am God's temple. In my breast
Where beats my helpless, hurrying heart
That at such futile joys will start,
And stop because death's hand is pressed
Too close, He dwells, my royal guest.
Oh, great cathedrals rich with art!
I am your lowly counterpart.
And your high altars no more blessed
Than this poor, supplicating frame
In which all mortal ills are rife;
I too am hallowed by His name,
And here I bear through sin and strife
A spark of the encircling flame,
A breath of the eternal life.

—Ann Devoore.

That Socialist Defeat

Did the Socialists in Germany lose out? That's what the capitalist press all over the world is trying to get people to believe.

Here is the situation:

The total vote in Germany was 11,109,768.

The total Socialist vote was 3,251,005, which is the largest vote of any party.

The next vote to the Socialist was 2,274,097.

The Socialist vote showed an increase of 240,238 over last year.

But in spite of the fact that there was a large increase in the popular vote, and in spite of the fact that the Socialists polled over one-fourth of the total vote, they still get only one-eighth of the representatives in the reichstag. Not only did the Socialists fail to hold their own, but they lost nearly a score of their own members in the reichstag.

And why?

Two things are to be noted:

1. The natural redistribution of population since the empire was founded. 2. The system of gerrymandering, which gives an unequal representation to certain parties.

The most significant fact in connection with the election was the strenuous efforts put forth by the capitalists. Practically all the capitalistic parties were combined against the Socialists. Up to this time Germany, like many other countries, has left the Socialists alone and hardly even condescended to point the finger of scorn at them. Now, on the other hand, all the money and political machinery at hand was put to use in the effort to defeat the formerly despised and powerless few.

That Socialism has become strong enough to call forth every pound of capitalistic energy in the German empire against it is the surest sign of a speedy overthrowing of imperialism and tyranny in the land of the Kaiser.

The capitalistic press has been true to its contemptible custom and heralded forth to the world the loss of Socialist members in the reichstag, but refused to mention that the Socialists gained nearly a quarter million in the popular vote.

Now which is the more important? To win temporarily by trickery and gerrymandering a number of extra members, as the capitalists did, or to win in popular strength on a permanent basis with the people back of it as the Socialists did?—B.

The Daily's New Plant

The Chicago Daily Socialist is now out of danger. Only a few of the managers know how narrowly it did escape. The capitalistic vultures pounced down upon the comrades with such fierceness that for a time the outcome seemed doubtful.

The transaction involving the purchasing of a plant had to be kept secret till the deal was closed. In spite of this the enemy got in to do harm. Only by sheer determination to win and by the splendid rapid action of the comrades all over the country was the calamity warded off.

Placed in a position where a few days meant either defeat or victory for this great undertaking the managers felt the responsibility more keenly than one might imagine.

We quote the Daily in part as follows:

"Then just at the time when things looked darkest, at just the moment when, in accordance with the rules of business, competitors should have swept down with an effort to give the last push to place the Daily Socialist out of the race, there came two telegrams that spoke most eloquently of the power of comradeship to overcome competitive rivalry. One was from Gaylord Wilshire of New York, the publisher of "Wilshire's Magazine,' and said: 'Can raise four thousand for you here.' The other was from Girard, Kan., and said: 'Am sending you by this mail certified check for one thousand dollars,' and was signed with the name of J. A. Wayland, the publisher of the 'Appeal to Reason.'

"The same spirit that had moved these two comrades had by this time reached a host of others, and letters and telegrams with money came until the loan required had been OVER-SUBSCRIBED NEARLY THREE THOUSAND DOLLARS.

"Such an exhibition of solidarity, enthusiasm and sacrifice for the cause of the workers has but few equals in this country. It speaks volumes for the future of this paper. It means that this same energy devoted to the circulation will soon tax even this new plant to its capacity and will give the working class of the United States an organ of publicity, agitation and education that will be their most powerful weapon in their battle for freedom."

The new plant is now being installed and the Daily will enlarge every department and be able to publish more news and extend its influence all over the nation.

The comrades have performed an herculean task and should be given a word of encouragement. Every Socialist and all others should subscribe for the only Chicago Daily that dares print the news and tell all the truth.

In all the demoralizing fog rising through the Thaw trial and kept thick and heavy by the capitalist press the Daily Socialist has stood as a bright pure light without becoming dimmed by the impurity from the outside. In other matters is it equally clean. Chicago should be proud of a Daily that may go into every home without danger of immoral contagion.

Send your order to the Daily Socialist, 163 Randolph street, Chicago.

How To Do It

Working only one hour a day for six days—one short week during spare time—the friends of this paper could easily get enough new subscribers to make it self-supporting. Then what a power it would become. Comrade, do your part, anyway, and do not delay.

The National Executive Officers

The election by referendum of the officers of the National Socialist party resulted as follows:

For National Secretary, John Mahlon Barnes.

For members of the National Executive Committee: Ben Hanford, Victor L. Berger, A. M. Simons, Morris Hillquit, Joseph M. Patterson, Ernest Untermann, John M. Work.

The people have here a secretary and an Executive Committee that deserve the heartiest support and confidence of all comrades. Secretary Barnes has done such excellent work and been so faithful and true that the comrades are happy in giving him their heartiest endorsement and continue to show him their appreciation of his splendid services.

The men on the executive committee are all strong and determined, with keen intellect and earnest conviction. May the great work of the Socialist party prosper mightily under their direction.

They Differ

The Rev. Father Clifford out West says, "I unhesitatingly say that a Catholic cannot be a Socialist." And the Rev. Father Stafford down East says, "Nothing is further from the truth than that there is a deadly hatred between religion and Socialism. Rightly understood the Christian religion is Socialism."

Father Clifford knows only about his religion. He does not know what Socialism is. Father Stafford knows both what Catholicism and Socialism are and speaks according to knowledge.

A man may be a Socialist and still be a Catholic just as much as he may be a Socialist and at the same time be an atheist if he chooses. Socialism will tend to make people free to choose.

No Pay, No Paper

Did you notice the date on the label just after your name? It shows to what time you have paid for the Christian Socialist.

If you send us your renewal a week or two before your year is up it will save us the time and the postage to remind you directly of the expiration of your subscription.

If you do not send in your renewal we have to drop you from the list. It is very hard for us to do so, but it is the rule we must follow. So be prompt and you will not miss a single issue.

You may be getting the paper without having subscribed for it yourself. In that case some friend of yours has paid for it. We send no paper beyond the time paid for. No pay, no paper.

"The Public Service"

Is "a monthly journal for the promulgation of progressive ideas among employes of the public and public service corporations," Maurice E. Eldridge, editor.

The first number of the paper with above name and purpose reached our desk this week. It is well gotten up and ably edited. The first issue contains several strong articles, one touching the outrage against our Idaho comrades, one on class conscious soldiers, another on the Panama Canal, others on ministers of the gospel as Socialists, self-preservation, firemen and public servants with several shorter ones and some comment.

The general run and spirit of the paper is stirring and educating. The main object is to reach the soldiers with the Socialist message and be of value to public servants in every department of toil.

We wish the new publication and its genial editor much success. (Monthly, 25 cents a year; 264 E. Kinzie street, Chicago.)—B.

A most interesting account of Socialism in the Church of England Congress of 1906 will be given in our Episcopal edition. Do not delay your order for a bundle. The postoffice limits our printing close to the number of orders received. Order now. Only one cent per copy.

"Practical Christianity" ("Christian Socialism")—an interesting extract from Rev. Dr. Percy A. Dearmer's brilliant pamphlet, will be one of the good things in our Episcopal number. How about that big bundle order?

Southern Snow Storms and Socialists

(Editorial Itinerary.)

At Washington, D. C., again I enjoyed the privilege of meeting a set of the finest men in the Socialist movement: Comrade Nesbit, a prominent business man and one of the directors of the Y. M. C. A., at whose delightful home I enjoyed the rare hospitality of himself and his interesting wife; Comrade Ludwig, the tireless and efficient secretary who keeps the Washington movement ever actively at work; Comrade Davis, whose rare devotion to the cause is effective and inspiring, in whose home I enjoyed once more a royal visit and whose charming wife vies with him in making the Socialist wanderers warmly welcome; Comrade Prof. Will, who, though forced by "chill penury" through his self-sacrifice in Kansas to accept a government clerkship for the present, is an interested participant in the movement; Rev. Dr. Kent, whose beautiful face, form and soul in his old age make more attractive the blessed religion of Socialism he constantly preaches, and many others whom space will not permit me to name.

The first meeting was a Moyer-Haywood-Pettibone protest and Russian Memorial celebration. at which they gave me the entire time. The audience was disgracefuly small, considering the number of union men in Washington, and demonstrated once more that only the Socialist workmen are awake to the signs in Colorado and Idaho, or anywhere else. About 125 people were present, but they were of the right sort, which is shown by the fact that a collection of $50.00 was taken to help their struggling brothers east and west.

The second meeting was in the club-room of the Y. M. C. A., where an informal address was given to about thirty men, followed by an interesting general discussion.

The meeting on Sunday night was at Pythian Hall, which was crowded. "Christianity and Socialism" was the theme and the audience seemed much interested and enthused.

At old Richmond, where my heart had gone ahead, the loving welcome of the whole Chappell family and other comrades made me very happy. The meeting was in Rev. Daugherty's church again, and he took the occasion, while introducing me in a most cordial and complimentary manner, to declare his own allegiance, as a citizen and a minister, to the Socialist movement and message. "If a preacher of Christ's gospel does not preach this," said he, "what shall he preach?"

It was an excellent meeting. The branch was strengthened by several new members at the next meeting, so writes Comrade Chappell.

It seemed that the dear comrades at Richmond, Norfolk and Newport News, who had let their branches lapse, were ashamed to have an organizer come and find them in such shape, for, on notice from the National Secretary that I was coming, they bestirred themselves and reorganized the branch at each place and are now going on with courage and determination.

At Richmond Comrade Norris is the new secretary, who, with the aid of other loyal comrades, will push the work more vigorously than ever.

The comrades of Newport News have done noble service for years by distributing large quantities of literature and conducting propaganda meetings, and, their temporary discouragement now over, they will do valiant work in future in the new State organization which must soon be formed. Chief among them are Comrades Gath, Scofier, Kidd, Cooper, Pegler, McKnight, Story, Hall and Beaumeister,—a force which will surely make itself felt.

At Norfolk the comrades made extensive preparations, hired a fine hall and advertised well, but it rained badly each night and the meetings were not largely attended. Nevertheless they were exceedingly interesting and enthusiastic. Among the comrades there are the ministers of the Christian and the Lutheran churches. The chief pushers are Comrades Muller, Good and Proesher. Many others are active and the movement and Norfolk will give a good account of itself in the future.

The fact is, the *personnel* of the movement at Richmond, Norfolk and Newport News is exceptionally strong and promising and, their temporary discouragement over, they should now fairly *make things hum*. Especially in view of the Jamestown Exposition at Norfolk this summer.

It was a long, weary ride from the seacoast to East Radford, away on the western slope of the Blue Ridge Mountains, and the rain had changed to a driving snow. Only a few attended the Saturday night meeting and only about forty the meeting Sunday afternoon, and they nearly froze. But a new branch was organized and much good was done. Comrades Slusher, Howe, Kestersen, Herndon and Mr. and Mrs. Likens, in whose pleasant home I was entertained, will no doubt keep the new branch on its feet and the propaganda going. It is amazing and inspiring to know how many Appeals to Reason, Wilshire's Magazines and Christian Socialists there are being distributed even in towns and country districts where there are no branches.

The snowstorm, mingled with a fierce sleet, had increased to the worst known in southern Virginia for seven years by the time I reached Danville Monday night, Feb. 4. The streets were almost impassable, yet fifty men assembled and listened well, and a strong branch was organized. It was their first meeting, and the comrades have reason to be proud of their success, despite the inclement weather. Comrades Reid, Alpine, Austin, Cameron, Dinkos, Rives and others will keep the crimson banner waving there.

The storm was over when I reached Greensboro, N. C., but the "Sunny South" was a glare of snow and ice and the atmosphere was cold,—though I proceeded to make it warm for the comrades when I found they had neglected to see about the fire in time to have the hall warm. We had two good meetings, though the attendance was small, and the comrades say I shall stop on my way home to speak to a larger audience.

At almost every town I visit ministers come to the meetings and nearly everywhere the comrades report one or more ministers in sympathy with our work and "preaching like they were Socialists." Comrades, we'll win it in our day!—E. E. C.

Socialist Papers

The Christian Socialist is unique among Socialist papers, having its own peculiar work to do, and does not seek to rival or displace any. If it were like the other papers it would have no reason for existence, as they ably cover their respective fields. No matter what other Socialist papers you take, you need The Christian Socialist; and every reader of this paper should take one or more of the other Socialist papers.

Among the best Socialist papers, especially for their respective territories, are the New York Worker, Chicago Socialist, Milwaukee Social Democratic Herald, St. Louis Labor, Salt Lake City Crisis, Los Angeles Common Sense and the Seattle Socialist.

The Appeal to Reason, of Girard, Kan., has the largest circulation of any Socialist paper on earth, Wilshire's Magazine, of New York City, is one of the most virile and interesting, and the International Socialist Review, of Chicago, is one of the most scholarly.

Pamphlets and Books You Should Read

(Order of the Christian Socialist.)

An Appeal to the Churches by Socialist Christians. Excellent. Price, 80c per hundred; 10c per dozen.

A Christian View of Socialism, by George H. Strobell. 10c; 60c per dozen. One of the clearest and best booklets ever produced on the subject of Christian Socialism.

The Most Interesting Phenomenon of the Twentieth Century, by Rufus W. Weeks. Over a million copies sold. Price, 70c per hundred; ten for 10c.

Frances E. Willard's Endorsement of Socialism. 10c each; 60c per dozen. A beautiful and striking booklet.

The Socialism of Jesus, by Rufus W. Weeks. 10c each; $1.00 per dozen. An interesting, scholarly and helpful exposition of the social message of Jesus. Many thousands have been sold.

The Captive City of God, by Richard Heath. Printed in London, England. Regular price, 75c. Through the benevolence of a friend we are able to furnish a limited number of these remarkable books for 25c each. It is a gift.

Poverty, by Robert Hunter. Price, paper, 25c; cloth, $1.25. Everyone should read this great and awful book, in which the actual condition of the American people is clearly revealed. No one can talk on economics intelligently without these facts and figures.

Rebels of the New South, by Walter Marion Raymond. Price, $1.00. The most beautiful, delightful, pure and wholesome Socialist novel printed.

The Recording Angel, by Edwin Arnold Brenholtz. Price, $1.00. A story of mystery, love and revolution. The action is rapid, intense; the interest thrilling; the purpose noble, sweet and strong.

The Jungle, by Upton Sinclair. Price, $1.20. The novel which stirred the nation as no other has in this generation. Without this book the most revolutionary legislation ever passed by the American Congress—the Anti-Rebate Bill, the Meat Inspection Bill and the Pure Food Bill—would not have been passed. A terrible story, the exposure of diseased meat being a mere incident in a great and interesting plot. The one who has not read the Jungle is a back number. If you are one, hurry up and catch up with the procession.

Songs of Socialism, by Harvey P. Moyer. Price, 25c. The best Socialist song book, either for political or religious meetings.

The Voice of Equality, by Edwin Arnold Brenholtz. Price, $1.00. A volume of Whitmanesque verse devoted entirely to the spirit and logic of equality in its varying phases of ideal and application.

The Principles of Scientific Socialism, by Rev. Charles H. Vail. Price, paper, 35c; cloth, 75c. The clearest and most comprehensive book on Socialism for the money.

The Struggle for Existence, by Walter Thomas Mills. Price, $2.50. In clubs of five, $1.50. Generally acknowledged to be the greatest Socialist book in the English language.

The Great Protestant Episcopal Edition

Long-Delayed Special Will Be Issued March 1---Order Now and Make This a Mighty Power for Socialism.

Uncle Sam has let us in. We have been admitted to second class mailing privileges and are now ready to push The Christian Socialist with all our might.

The first thing to do is to get out that monumental Protestant Episcopal edition.

Will it be great? You will think so when you read those mighty articles written by the best brains of our country. Will we have a big edition? Just come and take a look at the orders we already have. It would stagger you. Will we be able to get it out? That's the beauty of it. All we have to do is to say to the firm that we need so many thousand and it is done—printed, folded, mailed.

What do we want now? We want orders for *one hundred thousand* copies. We want you to order a big bundle yourself, and then drum up your neighbor to send in his order.

If we have orders for *more than one hundred thousand* copies we can print them and send them out.

But it means that you have to hustle and get in the orders. Otherwise we are helpless. Will *you* do that?

When will this issue come? March 1. The next one is the great one. Only two weeks more and you will have it.

Only two weeks to send in advance orders. We need those advance orders so that we can tell the printers how many copies to print. We ran short on the big Presbyterian edition because you were too slow. We ran way short, and it was your fault.

You will not let that happen again, will you? All right.

The price? Only one cent a copy in bundles of ten or over. Isn't that great? Ten copies for ten cents, a hundred copies for one dollar, five hundred for five dollars. We would like to do better, but we can't. We have to make ends meet.

Now for a big lift. Everybody take a good hold. There. *One hundred thousand*. That's the way to do it.

"Socialism in our day," if we keep on at that rate.

Items From Everywhere

Edited by George H. Strobell.

The Chicago Daily Socialist holds the center of the stage. Besides the sums donated and the stock purchases, $12,000 has been loaned to the Association for the purchase of a printing plant, and what is more to the purpose is that a plant has been found and an option secured. It is the plant of the defunct Worcester (Mass.) "Spy," unusually complete for a daily paper, worth it is claimed over $50,000. The price is to be $18,000, and the money is to be borrowed from the individual Socialists who can afford to lend it, and for their security the plant will be covered by a first mortgage. This is ample security and we hope that there will be generous response. We have gotten in the way of doing big things and we'll not stop with this paper. We simply have got to do this thing right away, so send the money you have in the savings bank only earning three per cent. Under the new conditions the paper will be a money-maker and you'll get 6 per cent with greater safety. Address Wm. Bross Lloyd, 163 Randolph street, Chicago, Ill.

* * *

New York Socialists have raised over $12,000 for the Russian revolutionists, more than $5,000 for the Western miners, and $6,000 for their own campaign fund. These are large figures for these objects but all absolutely needed. Now let the eastern Comrades for a month or so turn in with heart and soul to the aid of the Chicago Daily Socialist. Then their turn will come to be helped and we know that the energy and generosity they have evinced will be returned to them pressed down and running over. The Daily Call is an absolute necessity and with about $18,000 now on hand enough will come in to win out. Let us go into this daily newspaper business for keeps.

* * *

And California wants a "Daily" also. There was a meeting held at Oakland lately at which the project was received with enthusiasm and over a thousand dollars pledged. That's right, but go slow and sure. Build upon a sure cash foundation, Comrades. Your turn ought to come early next year. Meantime get ready for it. The Socialists of the nation can establish these three dailies on a sure foundation and the time is ripe for them to appear. Only let there be harmony and a strong pull altogether.

* * *

The Appeal to Reason is a great paper. Great in its advocacy of Socialism, great in its band of determined hustlers, great in its organization and editorial force, and like all great men, great in its magnanimity and unselfish desire for the spread of Socialism, always engaged in formulating and carrying out well considered plans toward this end. Its own peculiar place in the Socialist propaganda will be helped largely by the establishment of these three dailies in Chicago, New York and San Francisco. We hope to see its heavy artillery brought into play for their establishment on a sound basis. Nothing could add more truly to its prestige and its influence.

* * *

Kentucky legalizes a trust. The law as passed is intended to fight the tobacco trust, and proceeds on the well-known principle of fighting fire with fire. For years the State has been as absolutely at the mercy of the tobacco trust as some of the Populist States beneath the heel of the elevators and railroads. It is declared lawful for any number of persons to combine, unite or pool, any or all of the crops of wheat, tobacco, corn, oats, hay or other farm products raised by them, for the purpose of classifying, grading, storing, holding, selling or disposing of same, either in parcels or as a whole, for the purpose of obtaining a greater or higher price therefor than they might or could obtain or receive by selling said crops separately or individually. That contracts or agreements made or entered into by persons with each other, the object or intent of which is to do these things is hereby permitted, and shall not, because of any such combination of purpose of said persons or their agents, be declared illegal and invalid. Behind this law is the American Society of Equity, the new farmers' organization, that by its affiliation with the trade unions and its proposal to co-operate directly with the organized laborers of the city is introducing some new phases into the industrial and political life of this country. When a farmer who had entered into one of the trusts provided for in the law broke his contract, and sold his product by individual bargain, the society proceeded to prosecute him and carried the case to the highest courts, which has just rendered a decision affirming the constitutionality of the law and ordering the enforcement of the contract.

* * *

When Bishop McFaul stooped to charge the Socialists of New Jersey with wanting to pull down the home, they responded courteously that it was the hovels they wanted to pull down so that homes might take their place.

* * *

The Mississippi State senate went on record as favoring child labor in its worst and most hideous forms. Children less than ten years old are employed in factories six months in the year in this State, and a bill was introduced making the age limit 12 years. This pitiful law could not be passed by a legislature composed of business men. After a fierce battle against the supporters of this bill which lasted two days the bill was finally defeated. Children will now work in Mississippi not only at the age of ten, but at any age the employers and manufacturers may see fit to put them to work. Big business men used their dirty dollars to prevent the passage of such a poor law as the one proposed. Savages never gave such an exhibition of cruelty.—Chicago Socialist.

* * *

It appears that our German comrades will not have as many members in the new Reichstag as they had in the old one. Possibly they will lose 20 or 25 seats. On the other hand, it is quite possible that the Socialist vote in Germany will have increased from 3,008,000 in 1903 to about 3,400,000 in 1907. They elected in the general balloting 31 members and will be engaged in the second balloting in 92 districts. We are informed that with the one exception of the small radical wing of the Progressive Party, the Catholics, National Liberals, Conservatives and even the radical South German Democrats decided to unite against the Socialists. This means that the entire "reactionary mass" will be lined up against our comrades, and they will have to rely simply and solely on their own strength. The Daily Socialist after a review of the conditions revealed by the first balloting comes to the conclusion that the party policy is to blame. It speaks as follows: "We believe we are justified, therefore, in the surmise that the late reverses sustained by the German Socialists signify the resentment of the most advanced element, and if defeat effects the unification of the socialistic forces it will be the revolutionary element instead of the constitutionalists which will be in control. German Socialism has maintained for years an eminently conservative and respectable propaganda. The revolt at the parliamentary elections is not the only evidence that the advanced section is getting tired of parliamentary methods and hungers for something more strenuous."

* * *

As if Kaiser Wilhelm did not have troubles enough with the wicked Socialists now Prince August Wilhelm, the fourth son, has been caught trifling with Socialism and is to be shipped to the United States to forget his fad. August Wilhelm has betrayed great admiration for Bebel, the leader of Parliament, and actually attempted to go to work for a living on a Socialist comic paper in Berlin.

* * *

The slight decrease in the number of Socialist seats in the German Reichstag seems to be overshadowed by the tremendous gain in the number of town councilmen elected by the Socialist party in Denmark. Over 1,500 Socialist town councilmen have been elected throughout the country in the last election. The remarkable increase of Socialist office holders comes as a surprise to the conservatives as well as to the Socialists themselves.

* * *

The Belgium Parliament has administered a crushing rebuke to King Leopold's murderous work in the Congo, and the government will force annexation on its own lines, it is claimed, including guarantees of human treatment for the natives. The Socialists were a powerful factor in bringing about this result. Vandervelde, the leader of the Socialists, arose from a sick bed, went into Parliament and made a brilliant speech against old Leopold and his butchering methods.

* * *

In the recent South Australian elections the members elected to the assembly stood as follows: Labor, 19; in last assembly, 9. Tory, 13; in last assembly, 18. Liberals, 10; last assembly, 15.

* * *

The general election for members of Parliament is being held in Australia, and the fact that the daily papers are printing no dispatches showing how things are going indicates that the Labor party is in all probability doing things. The line-up in the last session was as follows: Labor, 25; Ministerial, 19. The Labor party is the only one having a definite program and is being fought on the issue of Socialism. The Opposition is composed of free traders and protectionists who have shoved their differences into the background to beat Labor if possible. The Ministerialists promise immediate reforms, but are slow of accomplishment.

* * *

Another step which will be of great assistance to working people was taken by the government of New Zealand. The government proposes to make advances up to $1,750 to workers who desire to erect dwellings on urban or suburban lands. Applicants must not be in receipt of more than $1,000 a year. The loan and five per cent interest on it are payable in thirty-six years in half-yearly installments. This beats the banks and they are real angry about it.—Daily Socialist.

* * *

The Socialist member of Parliament for Antofagasta, Chile, South America, Comrade Luis E. Recabarren, has been sentenced to 541 days' imprisonment for contempt of authorities. We do not know yet the real cause, but should not wonder at anything, the bourgeoise of Chile using even more savage methods than Argentina against the working class.—Vanguardian, Buenos Ayres, Argentina.

* * *

The General Confederation of Trade Unions in Germany endorsed the Socialist party in the campaign. The Correspondenzblatt, the official organ, contains a call to all workers in which it is announced that the Socialist party is the only organization that had stood true for the interests of labor. The paper also predicts that the trade unionists will be united as one man in favor of the Socialist party on election day.

Comrades of the Cross

One of our earnest comrades in Oregon, Sister Garrison, has not been afraid of sacrificing much to extend the influence of this movement. In one of her communications she says: "It has been very bad weather for one of my age to get out, but my zeal for the cause is so great that I waded through the mud one day to secure some subscribers. I think there is a large field of work here and am sorry I am not able to do more. I am nearly fifty-four years old and am not in very good health. Comrade Hiatt has promised me to work for your paper through the different ministers of this place." If as much zeal and energy was put forth by some of our strong and able people, The Christian Socialist would soon go into every home in this land. Will you let the spirit of those consecrated comrades inspire you to do as well as she has done.

* * *

"I see you want the opinions of comrades in regard to issuing The Christian Socialist weekly and raising the price to $1.00 a year. I think this will be a bad move as it will make it more difficult to get this grand paper into the hands of the working people," writes Comrade Taylor, of New Mexico. This suggestion is worth considering and we want the comrades to express themselves against the proposition just as much as in favor of it so that we may know.

* * *

"At the time we sent our order for bundle, we were lamenting that we did not have a few subs for one of the best papers in the world, for I am sure this is the one great move the Christian world should make. It does my heart good to see so many Christian people falling in line for Socialism. I feel that God will aid us in this good work. The hearts of all good Christians should be moved to anguish for our comrades in the Idaho jail. God grant that the hearts of the leading heads of our nation may get to see their wrong." Comrade Mrs. Moore, of Pawnee, Okla., sends those words expressing deep feeling in our great cause for a suffering humanity.

* * *

"Do not let the publication of a weekly paper stand in the way of a full service on platform or in pulpit of either of those men, Comrades Carr and Bentall. I am afraid too frequent a publication would do that. Still the paper is a great pulpit and platform together." This is the advice given by one of our strongest and most level headed comrades.

* * *

The Comrades in Denver will not rest unless they are doing something to make Socialists. Comrade Anderson of that city puts his ideas into this shape: "I am very glad to see the splendid work you have started in Chicago and hope the time is not very far distant when we will be able to do likewise in Denver. The church people need to study the economic teachings of Socialism and the Socialist movement will not lose anything by learning some of the forbearance and patience of the Christian spirit. If you can see your way clear to make The Christian Socialist a weekly paper, by all means do it. I will be only too glad to pay the difference in cost and shall also try to get you some new subscriptions."

* * *

Comrade F. Lenzuer, of Michigan, is inquisitive in regard to the wealth that is being accumulated by the editors of The Christian Socialist, and says: "In publishing the different churches your editorial staff belongs to, you have given me a weapon which I use to open the eyes of those who believe that only infidels belong to this world-wide movement of Socialism. If my request is not unreasonable I would ask you to publish the amount of work this editorial staff does without pay. It is uphill work to even get some to read The Christian Socialist. We are told these editors (preachers) are in this movement for the money there is in it. I may be able to get a few subs after a while. If The Christian Socialist was read by every preacher and if he would dare to preach the truth contained therein, the coming change would come quickly." The salary received by the editors of The Christian Socialist is well represented by the little Irishman's zero with the rim rubbed off. The fact in the case is that those editors (preachers) have not only done the work of The Christian Socialist for nothing, but have put everything they have into the paper and have slaved night and day outside to make a living for themselves and family. This is especially true of Comrade Carr, who has carried the burden for a long time with absolutely no pay. The editors are not doing this for the money there is in it or out of it, but for the good that might be accomplished and their pay consists in words of cheer and acknowledgement of helpfulness from ten thousand loyal comrades of the Cross. You can tell your friends that as far as money is concerned, these editors (preachers) are willing to swap with any man, woman or child, living or dead or yet unborn, and that your friends might just as well begin to harp on another string that will make more music and less noise.

* * *

Comrade Hiatt of Oregon has entered our ranks and is making himself felt as a man of vim and energy. He sends us a big list of subs and says he is coming again.

The Christian Socialist Fellowship

Rev. Lucien V. Rule, Secretary, Goshen, Ky
Rev. William A. Ward, Treasurer, Henderson, Ky
National Executive Committee of Fifty Members

"The Time Has Come!"

The time has come; no longer dumb
And lamb-like must we lie.
The wrongs of Toil on sea and soil
To Heaven for vengeance cry.
When dollar lords at banquet boards
Plot murder, you and I
Must take a stand on every hand,
Or with all workers die.

When gray-beard Wrong, grown fat and strong,
Makes law of infamy;
When kings of gold may have and hold
This land so "brave and free,"
To glut their greed while millions need;
When courts supreme decree
That such may kill at their sweet will,
Must *comrades* bow the knee?

The social test to every breast
Beneath the stars is near.
Class-Conscious, then, let us be men,
From faction free and fear!
Yon dungeon cell may be *your* hell,
Or *mine*, in one more year!
When Mammon's maw hath swallowed Law
And Gospel, *Hell is here!*

If blood be shed, upon the head
Of profit-mongers be
Both blood and blame, in God's high name,
On every soil and sea!
A worker's woe in Idaho
Is Toil's Gethsemane;
His dungeon doom and gallows gloom
Are Labor's Calvary!

—Lucien V. Rule.

* * *

The Second Annual Conference of the Fellowship should be duly considered and acted upon by the Executive Committee and Membership everywhere. Possibly it is yet early to bring up the subject, but the year ahead will be one memorable in the social awakening of the churches, and the field for our Fellowship is widening wherever Comrade Carr and THE CHRISTIAN SOCIALIST go.

* * *

The Presbyterian Church is taking aggressive action toward a better understanding of social and labor problems. The Louisville Christian Observer announces with hearty approval "a great campaign under the leadership of Rev. Charles Stelzle" in New York City during February to this end, instancing similarly conducted and notably successful agitations in Buffalo and Chicago. These meetings will inevitably direct religious thought toward Socialism. There can be no other result. Within the last six months or more the entire religious press of the country has broken the long silence. A Southern Presbyterian minister went so far as to say that ignorance and indifference to social issues was "criminal," if allowed to go on. It is certain death to the church. Hence the tremendous earnestness to know the truth.

The Observer is a representative middle class religious paper, with a larger circulation and influence than any other church paper south or west. Hence its new interest in social issues and its caustic comment on bourgeois greed and godlessness are a good solvent to the old time conservatism. The leading editorial of Jan. 30th is entitled "The Rights of the Poor," being a severe and virile arraignment of the Chancellor of Syracuse University for the following edifying deliverance against the wage-workers:

"What is all this cry made about the poor wage-earner? The wage-earners get enough for what they do, and a great many of them get more. The poor are the chief support of the saloons, the chief causes of intemperance and shiftlessness; and then the blame is put upon the hard-hearted corporations. The corporations are not large enough, the railroads are not big enough. Instead of being discouraged by acts of Congress, the railroads should be given free rein to reach the limits of their necessities."

The Observer declares that such brilliant utterances are doing more "to foster the spirit of anarchy"—among the capitalist class, evidently—"and build up a sentiment in favor of Socialism" among the people than all the foreign anarchists and native Socialists alive. The Chancellor is told that Pharaoh talked like that when Moses and Aaron "pleaded for the relief of oppressed serfs;" and that the French Revolution was preceded by just such talk among "distinguished scholars and wealthy nobles." Then, after a vigorous defense of the proletarian against such capitalist contempt, the Observer concludes:

"Such public utterances as the speech of the Chancellor of Syracuse University deepen the widespread feeling that the churches and the colleges are in sympathy with the rich and are indifferent *to the conditions that press hard upon the poor.* This feeling as to the attitude of the church is not just. But there are many phases of modern church life that tend to confirm it; and the church of the Lord Jesus should be above suspicion on such a point. No one could have mistaken the position of Amos or Hosea or Micah or Isaiah or James in these matters. And the cool, contemptuous question: 'Why is all this cry made about the poor wage-earner?' might be answered in their stern and thunderous words. *The greedy oppressors whom Amos denounced as cannibals feeding upon the poor are with us yet.*" (Italics ours.)

One feels like singing:

The social light is breaking,
Dark ignorance disappears;
The southland now is waking
To see the toiler's tears!

Comrade Carr, go on your southward way with a light heart!

* * *

It was the same virile editor who told the Wisconsin priest, who recently came down to Louisville to malign Socialism, to mind his own affairs, informing him vigorously that the Roman Catholic Church might sanctify the capitalist system and glorify the capitalist class, but that the masses of the American people reserved the right to do their own thinking and voting, and they would have their say about Socialism at the ballot box without any clerical interference whatever! The mission of the priest was such a miserable failure that another capitalist emissary comes along in the person of the gallant mayor of Milwaukee. He paid his respects to Socialism before the Louisville board of trade in a most amusing manner. He warned southern young men against "the dangers of the fantastic and extreme tenets of Socialism." He had read Comrade Patterson's "Confessions of a Drone," and indulged in a feeble fling at "Parlor Socialism." Evidently his mayorship has been up against the real article in his native town. A still richer incident of the banquet was that Rev. Mr. Ramsay, who was to deliver an address, went with a speech so loaded with the social dynamic that the banquet managers took alarm, and quietly protested. But our brother riddled the capitalist standards of success, telling the money-makers that "such a selfish and anti-social scheme of life is absolutely subversive of the principles of our American democracy," and if persisted in will inevitably lead to a revolution. He added: "It is only the highwayman and the burglar who gets a living without the co-operation of their fellows. And the man whose methods of business shut him out from the respect, the esteem, the love of his fellows, and who feels no overmastering impulse to contribute his utmost to the highest welfare of the whole people—that man, whatever his wealth, whatever his profession of piety, is a bankrupt in the things that make life worth living."

* * *

With regard to ministers like Dr. Ramsay coming into our work, comrades should use every effort to bring them in touch with proletarian life and thought. Brother Ramsay himself says he is not yet sure of himself on economic problems pure and simple from the Socialist standpoint; but he feels profoundly that "overmastering impulse to contribute his utmost to the highest welfare of the whole people" through our movement, and we give him the right hand of fellowship since his clear declarations of loyalty to our ideals, and his readiness to serve them anywhere he may be called, or in any way he can, with time, and money, and devotion. Once in a New England church he was reprimanded by rich capitalists for loving and welcoming the proletarian, and another time he exposed the horrors of child slavery to a southern congregation in a manner to incur the same criticism. It is needless to say that he silenced his critics like a man whose heart is true to the toilers. Dr. Ramsay, Rabbi Enelow, and Rev. Dr. Falkner, of St. Paul's Episcopal Church, all of Louisville, preached vigorous sermons on child slavery Sunday last. Comrade Carr preached for Dr. Ramsay when down last June, and Comrade Bliss preached for Dr. Falkner. A series of lectures and sermons will be arranged for Comrade Carr when he comes to Kentucky later in the spring.

* * *

Very encouraging word comes from Comrade Gaylord. Socialism is moving so rapidly up in Wisconsin that we are not surprised the comrades are compelled to exercise all their energies in the political field. Comrade Strickland was to have gone there but the religious agitation in the Christian Church demanded such a man to give it social interpretation and direction. Hence he remained in his Indiana pastorate to work along our lines. Comrade Gaylord writes:

"It is a shame that we cannot find time to write a little oftener. I have just returned from a trip up the State, and when I am not outside the office, I am exceedingly busy inside. . . . It would be a great privilege to meet you again. I don't know when it can be unless you are coming up this way. Comrade Thompson is in the Legislature and the State work grows in every direction. Our problems are mutiplying and magnifying in a fashion that would astonish you. Yet I would like more than I can say to visit the comrades throughout the country and help them to understand something of the methods that have brought us success in Wisconsin.

"With regard to the religious agitation, I may be wrong, but somehow I feel that a political movement requires political organization and education. It may be that in the next year we shall try to do more among the religious people in this State; but meanwhile we are as busy as beavers following up other opportunities."

* * *

The social revival in the First Christian Church, Portland, Ind., mentioned in our last issue has had yet larger influence for good. Comrade Strickland said at the time it would prove "a landmark on the road to the Kingdom." His first messages as the social minister of his church resulted in a call to the Portland pastorate, and an immediate social revival. Strangely enough, he and his congregation proved the means of precipitating public thought and sentiment from a big Wilbur Chapman revival along conventional lines into the arena of social revolution. Comrade Strickland contended stoutly for a clear recognition of the social message in the Chapman meeting ere he could conscientiously unite his church with it. He insisted that a big meeting like that in New York by Rev. Chas. Stelzle, devoted to burning social issues and the labor movement, was what towns like Portland needed. And he avowed his readiness to enter such a revival with sleeves rolled up. Moreover, the inevitable smack of commercialism that has tainted every one of the big union revival meetings on conventional lines all over the country, was clearly in evidence in the union meeting at Portland. The meeting was in the hands of commercial enterprise, and it required no small degree of courage to go up against such a proposition. The prayerful, innocent Christian people could not see the force of the struggle, but they felt it, and no little irritation resulted. The newspapers and general public, the masses, including all the thoughtful men in town, stuck to Strickland and heard him with delight. He was very good-natured, but the wit and raillery at conventional piety and prosperous self-sufficiency cut to the quick. Then he would turn in the way and preach a heart-breaking sermon like that one on the Idaho comrades. I came to the town in the Christian Socialist spirit and dealt directly with the church people and the general situation. The meeting continued and closed joyfully till after the Chapman revival ended. Then Comrade Rev. J. H. Hollingsworth, of Terre Haute, came to assist for ten days, with most telling results.

Comrade Hollingsworth is the spiritual father of the little group of "Social Crusaders" who stirred the middle west from Chicago about seven years ago. The social awakening of each individual in that little group will make historic reading some day. They went into and lived through the travail and tears of misunderstanding with iron-clad authoritarianism in the church and labor movement. We to-day who find doors open unto us in the churches and locals little realize the opposition and contempt they had to face. Comrade Carr could tell us all about it if he had time. And so the return of Comrade Hollingsworth into our social revival work is hailed with gladness. He is so gentle and large of heart and vision, and his sermons at Portland, though they ran counter to conventional religious ideas, which are always a reflex of the existing social system, put emphasis upon sadly neglected truth and proved lasting leaven in the mind and heart of the community. It was a proletarian message, and men in their every day working garb came to meeting. No long-faced solemnity was allowed, but the burden of bodies as well as of souls crushed by capitalist oppression and social disorder, weighed upon the assembled people. And Comrade Hollingsworth lifted up the Social Christ in a thrilling sermon series. Comrade Strickland led the singing and his brother, Chas. L. Strickland, a beautiful soul, played the cornet in the entire serial services. The last word from Portland is that the "meeting closed beautifully again Sunday night, Jan. 27th, and Bro. Hollingsworth is greatly taken with the Jay County situation." The Portland congregations are standing loyally by the word and work. So do the Social Revival and Social Revolution move in the middle west. Let us hear from other sections!

Comrade Strickland's address is 2332 Pearl street, Anderson, Ind.

Do not fail to circulate sample copies of this paper among your religious acquaintances.

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